

Dr. C H E Y N E's
OWN
A C C O U N T
O F
HIMSELF and of his WRITINGS:
Faithfully extracted from his various WORKS:

To which are added,

- | | |
|---|---|
| I. His CHARACTER, as it has been written since his Decease. | VI. An ACCOUNT of Dr. PITCAIRN, and his WRITINGS, by Dr. SEWELL. |
| II. His APHORISMS, or <i>Rules of Health</i> . | VII. Some EXTRACTS from LEWIS CORNARO, a Noble <i>Venetian</i> , concerning the <i>Preservation of Health</i> , and <i>prolonging of Life</i> . |
| III. His METHOD of <i>curing a Cold</i> . | VIII. An uncommon METHOD of <i>prolonging human Life</i> to 115 Years, by Means of the <i>Breath of Young Women</i> . |
| IV. His REMARKS upon <i>Pythagoras, Cornaro, Sir Isaac Newton, the famous Mr. Law, Dr. Barwick, &c.</i> | |
| V. His CHARACTER of the Hon. GEORGE BAILLIE, Esq; | |

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Dr.



Dr. C H E Y N E's

— Own ACCOUNT of

H I M S E L F.



Was born of healthy Parents, in the *Prime* of their Days, but disposed to *Corpulence* by the whole Race of one Side of my Family. I passed my Youth in close Study; and almost constant Application to the *abstracted Sciences*; and consequently in great Temperance and a sedentary Life; yet not so much, but that I sometimes kept *Holyday*, diverted myself with the Works of Imagination, and roused Nature by agreeable Company and good Cheer.

Upon my coming to *London*, I, all of a sudden, chang'd my whole Manner of Living: I found the *Bottle Companions*, the younger Gentry, and *Free-livers*, to be the most easy of *Access*, and most quickly susceptible of *Friendship* and *Acquaintance*; nothing being necessary for that Purpose, but to be able to eat lustily, and swallow down much *Liquor*; and being naturally of a large Size, a chearful Temper, and tolerable lively *Imagination*; and having, in my Country Retirement, laid in Store of *Ideas* and *Facts*; by these Qualifications I soon became carested by them, and grew daily in *Bulk* and in *Friendship* with these gay Gentlemen and their Acquaintances.

I was tempted to continue this Course, no Doubt from a Liking, as well as to force a *Trade*, which Method I had observed to succeed with some others; and thus constantly dining and supping in *Taverns*, and in the Houses of my Acquaintances of *Taste* and *Delicacy*, my Health was in a few Years brought into great Distress, by so sudden and violent a Change. I grew excessively *fat*, *short-breath'd*, *lethargic*, and *listless*.

He then gives an Account of a violent Fever he was seized with, and proceeds, p. 327.

At this Time I left off *Suppers* of all Kinds, even at *Dinner* eating but a small Quantity of *Animal Food*, and drinking very little fermented Liquor, well knowing that *Diseases* must always be cured by their Contraries. On this Occasion, all my *bouncing*, *protesting*, *undertaking* Companions forsook me, and dropp'd off like Autumn Leaves: They could not bear, it seems, to see their Companion in such Misery, but retired to comfort themselves with a *cheerupping* Cup, leaving me to pass the melancholy Moments with my own Apprehensions and Remorse. Even those who had shared the best Part of my Profusions, who, in their Necessities, had been assisted by my false Generosity, and, in their Disorders, relieved by my Care, did now entirely abandon me; so that I was forc'd to retire into the Country quite alone, being reduced to the State of Cardinal *Wolsey*, when he said, that *if he had served his Maker as faithfully and warmly as he had his Prince, he would not have forsaken him in that Extremity*: And so will every one find, when *Union* and *Friendship* is not founded on *solid Virtue*, and in Conformity to the *divine Order*, but in *sensual Pleasures* and mere *Jollity*. This Circumstance I mention, because

because I thought then, it had some Share in my succeeding *Melancholy*, p. 330.

While I was thus forsaken by my *Holiday* Friends, and my Body was, as it were, melting away like a *Snow-ball* in Summer, being dejected, *melancholy*, and much confined at Home, by a Course of *mineral* Medicines, and Country Retirement, I had a long Season for *Meditation* and *Reflection*, (my Faculties being then as clear and quick as ever) which I was the more readily led into, that I concluded myself infallibly entering into an *unknown State of Things*.

Having had a *liberal* and *regular* Education, with the Instruction and Example of pious Parents (who at first had designed me for the *Church*) I had preserved a firm Persuasion of the great and fundamental Principles of all *Virtue* and *Morality*; viz. The *Existence* of a *supreme* and *infinitely perfect Being*, the *Freedom* of the *Will*, the *Immortality* of the *Spirits* of all *intelligent Beings*, and the Certainty of *future Rewards* or *Punishments*.

These Doctrines I had examined carefully and had been confirmed in, from *abstracted Reasonings*, as well as from the best *natural Philosophy*, and some clearer Knowledge of the *material System* of the World in general, and the Wisdom, Fitness, and beautiful Contrivance of particular Things, animated and inanimated; so that the Truth and Necessity of these *Principles* was so riveted in me (which may be seen by the first Edition of my *Philosophical Principles*, published some Years before that happen'd) as never after to be shaken in all my Wanderings and Follies: And I had then the Consolation to reflect, that in my loosest Days, I had never *pimp'd* to the *Vices* or *Infidelity* of

any, but was always a determined Adversary to both.

But I found, that these alone were not sufficient to quiet my Mind at that Juncture, especially when I began to consider seriously, whether I might not (thro' *Carelesness* and *Self-Sufficiency*, *Voluptuousness* and Love of *Sensuality*, which might have impaired my *Spiritual* Nature) have neglected to examine with sufficient Care; if there might not be more required of those who had had proper *Opportunities* and *Leisure*; if there might not, I say, be higher, more noble, and more enlightening *Principles* revealed to Mankind *some where*; and if there were not more encouraging and enlivening *Motives* proposed, to form a more extensive and *heroic* Virtue upon, than those arising from *Natural Religion* only (for then I had gone little farther than to have taken *Christianity* and *Revelation* on Trust) and lastly, if there were not likewise some clearer Accounts discoverable of that *State* I was then (I thought) apparently going into, than could be obtained from the mere Light of *Nature* and *Philosophy*.

Such were my Reflections in this my *melancholy* Retirement; and this led me to call to Mind, which of all my numerous and various *Acquaintances* I could wish to resemble most, now in these my (to me seemingly approaching) last Moments; and who, among all those of my particular Acquaintances, was *he*, who being of sound *natural*, and duly *cultivated* Parts, had most strictly and constantly liv'd up to their Convictions under the commonly received Principles, and plain Consequencies of *Christianity*: In a Word, who it was I could remember to have received, and lived up to the plain Truths and
Precepts

Precepts contain'd in the *Gospels*, or more particularly in our *Saviour's Sermon* on the *Mount*.

At that Time, among many whom my Memory suggested to me, I fix'd on one, a worthy and learned *Clergyman* of the *Church* of *England*, sufficiently known and distinguished in the *Philosophical* and *Theological* World (whom I dare not name, because he is still living, tho' now extremely old;) and as in studying *Mathematicks*, and in running over (as I was able) Sir *Isaac Newton's Philosophical Works*, I had always pick'd out, and mark'd down, the *Authors* and Writings mostly used and recommended by those others, and by Him, because I thought they could best judge of such; so in this Case, the more quickly to settle my Mind, and quiet my Conscience, I resolv'd to purchase, study, and examine carefully, such *Spiritual* and *Dogmatick* Authors, as I knew this *venerable Man* did most approve and delight in.

In this Manner I collected a Set of religious Books and Writers, of most of the first Ages since *Christianity*, recommended by him, with a few others of the most *spiritual* of the *Moderns*, which have been my *Study*, *Delight*, and *Entertainment*, in my Retirements ever since: And on these I have formed my *Ideas*, *Principles*, and *Sentiments*; so as under all the Varieties of *Opinions*, *Seets*, *Disputes*, and *Controversies*, that of late, and since the earliest Ages, have been canvass'd and bandied in the World, I have scarce ever since been the least shaken, or tempted to change my Sentiments or Opinions, or so much as to hesitate in any material Point.

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This tedious, perhaps, impertinent Circumstance I mention, because the *Fright, Anxiety, Dread, and Terror*, which, in Minds of such a Turn as mine (especially under a broken and *cachectick* Constitution, and in so atrocious a *nervous* Case) arises, or at least, is exasperated from such Reflections, being once settled and quieted, *That* after becomes an excellent *Cordial*, and a constant Source of *Peace, Tranquillity, and Chearfulness*, and so greatly contributes to forward the Cure of such *nervous* Diseases: For I never found any sensible Tranquillity or Amendment, 'till I came to this firm and settled Resolution in the main; *viz. To neglect nothing to secure my eternal Peace, more than if I had been certified I should die within the Day; nor to mind any Thing that my secular Obligations and Duties demanded of me, less, than if I had been ensured to live fifty Years more.* This, tho' with infinite Weakness and Imperfection, has been much my settled Intention in the main since.

After relating the Progress and Cure of his Distemper, for several Pages, he concludes, p. 363.

From the most extreme Misery, I do now enjoy as *perfect Health*, as much *Activity* and *Chearfulness*, with the full, free, and perfect Use of my *Faculties*; a Facility of Study, and of going about the Business of my *Profession*, and, in short, of every *rational Function* of Life, as I was ever capable of in my best Days, and indeed, of every Thing worth living for, as a *free and rational Intelligence*: Every Thing, I say, except that I cannot eat and drink so highly and voluptuously as I have formerly; and if I know my Heart (which I am sure I do not fully) tho' I were to be *eternal* and *unaccountable*, I should live (at least wish to live, in the main, and as to *Diet*) as I now do, and
would

would not willingly and deliberately go thro' the same Misery, for the mere Gratification of my *Senses* only; no, not to obtain the Dominion of our *System*, and all the *Glories* and *Pleasures* in it.

What I may happen to do, God only knows; I am too old, I hope, to make any new Trials and Changes in this my bodily *Regimen*: And indeed, to what Purpose? Being as well as any, and indeed better than most are, at my Time of Day: And therefore, with God's Grace, if my *Health*, *Senses*, and Love of *Virtue*, continue with me the same, I shall, I hope, go on in the Method now described, and live, and I hope die, in continual Gratitude to the *best of Beings*, who, by an over-ruling *Providence*, and as it were by mere *casual Hints*, far beyond the Reach of my *Penetration*, has irresistibly (as I should almost say, if I felt not my own *Liberty*) directed the great Steps of my *Life* and *Health* hitherto.

Misericordias Domini in æternum cantabo.

Which (for the Sake of the *English* Reader) is to say.

I will sing the Mercies of the Lord for ever.

He died at Bath, April 12, 1743. Aged 72. Since which the following excellent CHARACTER has been given of him.

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THE CHARACTER

OF

Dr. C H E Y N E.

THE extraordinary Circumstances of his Life in a medical Sense may be best collected from his various Works.—As a Physician he seemed to proceed, like *Hippocrates* of old and *Sydenham* of late, upon a few perceptible Truths.—He writ chiefly to the Studious, the Voluptuous, and those who inherited bad Constitutions from their Parents, and consequently must have been greatly misrepresented by those who needed not his Aid, therefore ridicul'd him. A Man, who combats human Pleasures and Passions, will never want Enemies.—That he might be mistaken in some Parts may be readily allowed, but it plainly appears, that he writ from the full Conviction of his Heart.—But to come nearer to the Point, and within the common Judgment of Mankind, his *System* has a peculiar Tendency to promote *Virtue* and *Religion*, to calm the Passions, refine the Mind, and purify the Heart.

It has been the common, nay a proverbial Phrase, to charge the Professors of Physic with Irreligion, it is hoped, falsely: However, Dr. *Cheyne* had a peculiarly sincere and vital Warmth for *Christianity*.

He

He considered it in the primitive Ages as it was practised, and not in the present as 'tis taught. He made his Writings all subservient to Virtue and the Glory of God. He lost not his Creator in the infinite Works of Creation; he lov'd the Clergy, and was beloved by them. He died, as he ever wish'd and besought God, calm and without a Pang. His last Hours were entirely spent in Prayer, grounded on a full Confidence of *Christ's* all-sufficient Merit.



Dr. C H E T N E's

Own ACCOUNT of his

W R I T I N G S.

THE first Time I adventured to appear in Print, was on the Account of my great Master and generous Friend, Dr. *Pitcairn*. He thought himself ill-used by some of his Brethren of the Profession who then were at intestine War on the Subject of *Fevers*; and fancied the handsomest Way to bring them down, was to exhibit a more specious Account of this Disease, than any of them had shewn. His Business then in the Practice of Physick was so great, as not to allow him sufficient Time for such a Work. Two others therefore, with myself, were joined to manage the Affair: In which he was to cut and carve, and to add the practical Part. My Province was the Theory. I was then very young in the Profession,

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and living in the Country. But in a few Days I brought in my Part finished, as it now appears, under the Title of *The New Theory of Fevers*. The others either suppress'd or forgot theirs; and mine, without the least Alteration, but in a few Words, was order'd for the Press. I could not resist the Commands of my Friend; but would not suffer my Name to be put to it, being conscious it was a raw and unexperienced Performance. There are tho', some Things in it, which may be of Use to Beginners, both as to the Method of Philosophising on the Animal Oeconomy, and in the Account of the Manner of the Operation of the greater Medicines. The Foundations also and the Causes assigned for acute and slow Fevers, I still think solid and just, and more particular and limited than those of any other *Theory* yet published. But it wants so much filing and finishing, so many Alterations and Additions, as would cost me more Labour and Pains than the writing a new *Treatise* on the same Subject: So that out of mere Laziness and Inappetency, I have thrown it by as unripe Fruit, and suffered it to be as if it never had been.

My next Sally was in a Book of abstracted Geometry and Algebra, entitled, *Methodus Fluxionum inversa*, brought forth in Ambition and bred up in Vanity. There are some Things in it tolerable for the Time, when the Methods of Quadratures, the Mensuration of Ratio's, and Transformation of Curves, into those of other Kinds, were not advanced to such Heights as they now are. But it is a long Time since I was forced to forgoe these barren and airy Studies for more substantial and commodious Speculations; Indulging and Rioting in these so exquisitely bewitching Contemplations, being only proper for publick Professors, and those born to Estates, and who
are

are under no outward Necessities. Besides, to own a great but grievous Truth, tho' they may quicken and sharpen the Invention, strengthen and extend the Imagination, improve and refine the reas'ning Faculty, and are of Use both in the necessary and the luxurious Refinement of mechanical Arts; yet having no Tendency to rectify the Will, sweeten the Temper, or mend the Heart, they often leave a Stiffness, Positiveness, and Sufficiency on weak Minds, much more pernicious to Society, and the Interests of the great End of our Being, than all the Advantages they bring them can recompence. They are indeed Edge-Tools, not to be trusted in the Hands of any, but those who have already acquired an humble Heart, a lowly Spirit, and a sober and teachable Temper. For in others they are very apt to beget a secret and refined Pride, an over-weening and over-bearing Vanity (the most opposite Temper to the true Gospel-Spirit, which, without Offence, I may suppose to be the best Disposition of Mind) that tempts them to presume on a Kind of Omniscience, in Respect of their Fellow-Creatures, that have not risen to their Elevation; and to set up for an Infallibility, or at least a decisive Judgment, even in Matters which do not admit of a *more* or *less* (their proper Object) of which Kind whatsoever relates to the infinite Author of our Being most certainly is. Upon all which Accounts, conscious of my own Weakness, I have long since bid them an Adieu, farther than as they serve to amuse, or are useful in the absolute Necessities of Life.

The Defence of that Book against the learned and acute Mr. *Abr. de Moivre*, being written in a Spirit of Levity and Resentment, I most sincerely retract, and wish undone, so far as it is personal or pceevish,

and ask him and the World Pardon for it; as I do for the *Defence* of Dr. *Pitcairn's Dissertations*, and the *New Theory of Fevers*, against the late learned and ingenious Dr. *Oliphant*. I heartily condemn and detest all personal Reflections, all malicious and unmannerly Turns, and all false and unjust Representations, as unbecoming Gentlemen, Scholars, and Christians; and disprove and undo both Performances, as far as in me lies, in every Thing that does not strictly and barely relate to the Argument.

The first Part of the *Philosophical Principles*, that of *Natural Religion*, consists merely of Discourses and Lectures of *Natural Philosophy*, and of its Consequences on *Religion*, occasionally read or discoursed to that most noble and great Person, the Duke of *Roxburgh*, so great an Ornament to his Country, and his high Employments, to whom they were inscrib'd. I thought they might be of Use to other young Gentlemen, who, while they were learning the Elements of natural Philosophy, might have thereby the Principles of natural Religion insensibly instilled into them. And accordingly it has been and still is used for that Purpose at both Universities.

The second Part of the *Philosophical Principles*, to wit, that of *Revealed Religion*, was added afterward, to shew, that all our Knowledge of Nature was by Analogy, or the Relations of Things only, and not their real Nature, Substance, or internal Principles: That from this Method of Analogy (the only Medium of human Knowledge) we should be necessarily led to conclude the Attributes or Qualities of the supreme and absolute Infinite, were indeed analogous to the Properties or Qualities of finite Beings, but only in such a Manner as the Difference be-
tween

tween Infinite and Finite requires ; and that therefore, not being able to know precisely these Differences, we ought implicitly to believe without reasoning, what is revealed to us concerning the Nature of the infinite Being ; or bring our Reason to submit to the Mysteries of Faith. How I have succeeded is not for me to determine. As the End was honest, I am secure the great Principles and the fundamental Propositions are true and just.

The *Essay on the Gout and Bath Waters* was brought forth by mere Accident. The first Draught being, as I there mentioned, only a Paper of Directions for a Gentleman, my Friend and Patient, troubled with the Gout. It was enlarged upon different Occasions, and published to prevent its being pyrated ; several Copies having been given out to others in the same Circumstances.

As to my *Essay of Health and Long Life*, its Origin was as casual as that of my former. My good and worthy Friend, Sir *Joseph Jekyl*, having been at *Bath* for a Confirmation of his Health, at his Departure desired me to draw up some Instructions in Writing to direct him in the Conduct of his Health for the future, and in the Manner of supporting his Spirits free and full, under the great Business he was engag'd in. I was then in the Hurry of our Season, and could not so soon answer his Expectation, as his real Worth, and my sincere Esteem required. I thought myself therefore the more obliged, as soon as I had Leisure, to exert myself to the uttermost in Obedience to his Commands. At first I drew up most of these Rules at the End of the several Chapters ; but, upon Reflection, thought it not Respect enough to his good Taste and Capacity to judge of the Reasons of Things,

to

to prescribe him bare and dry Directions in Matters of so great Moment. I added therefore the philosophical Account and Reasons of these Rules, which make up the Bulk of the Chapters themselves. He, out of Love to his Fellow-Citizens (which was one shining Part of his Character, and which I ought to suppose had in this Instance only imposed on his better Judgment) desired they might be made publick. Upon which Account several Things have been since added, to make the whole of more general Use. If therefore any Thing in this Treatise be tolerable, or if any Person receive Benefit by it, they owe it entirely to that excellent Person, upon whose Account solely it was undertaken, and at whose Request it is published.

I know not what may be the Fate and Success of this Performance; nor am I solicitous about it, being conscious the Design was honest, the Subject weighty, and the Execution the best my Time, my Abilities, and my Health would permit, which cannot bear the Labour of much Fileing and Finishing. Being careful not to incroach on the Province of the Physician, I have concealed nothing my Knowledge could suggest to direct the Sufferer, in the best Manner I could, to preserve his Health, and lengthen out his Life: And I have held out no false or delusory Lights to lead him astray, or torment him unnecessarily.

If it were possible any Set of Men could be offended at my Performance, it might be my Brethren of the Profession, for endeavouring to lessen the *Materia Morbifica*. But as this would be the most malicious, unjust, and unworthy Reflection could be thrown on Scholars and Gentlemen of a liberal Education; so I never entertain'd the most remote Vanity to think any Endeavour of mine would make so considerable a
Change

Change in the Nation; especially when the Devil, the World, and the Flesh were on the other Side of the Question, which have stood their Ground even against the Rules of Life and Immortality brought to Light by the *Gospel*.

All I can say as an Apology is, that of whatsoever Indifference my Concerns as an Author may be to my Reader, yet they were not so to me; this being the only Place and Time I may have to adjust them in, and it being the Height of my Ambition,

Nil conscire mihi, nulla pallescere culpa.

N. B. *The above ACCOUNT of the foregoing Articles is taken from the Essay of Health and Long Life, to which it is prefix'd. What has been publish'd since are as follow, with the Doctor's own Account of them subjoin'd, viz.*

I. *The English Malady: Or, a Treatise of Nervous Diseases of all Kinds. In Three Parts.*

THE Title I have chosen for this *Treatise*, is a *Reproach* universally thrown on this *Island* by Foreigners, and all our Neighbours on the *Continent*, by whom *nervous* Distempers, *Spleen*, *Vapours*, and *Lowness of Spirits*, are in Derision, called the **ENGLISH MALADY**. And I wish there were not so good Grounds for this Reflection. The *Moisture* of our *Air*, the Variableness of our *Weather*, (from our Situation amidst the *Ocean*) the *Rankness* and *Fertility* of our Soil, the *Richness* and *Heaviness* of our Food, the *Wealth* and *Abundance* of the Inhabitants, (from their universal Trade) the *Inactivity* and *sedentary* Occupations of the better Sort, (among whom
this

this *Evil* mostly rages) and the Humour of living in great, populous, and consequently unhealthy Towns, have brought forth a *Class* and *Set* of Distempers, with atrocious and frightful *Symptoms*, scarce known to our Ancestors, and never rising to such fatal *Heights*, nor afflicting such *Numbers* in any other known Nation. These *nervous* Disorders being computed to make almost one *Third* of the Complaints of the People of *Condition* in *England*.

This *Work* has lain finish'd by me, as it now appears (at least in the main) these several Years past, and was intended as a *Legacy* and *Dying-Speech*, only to my *Fellow-Sufferers* under these Complaints. And had certainly never appear'd, (till its Author had disappear'd) had it not been for the perhaps indiscreet *Zeal* of some of my warmest Friends, who (upon the late Frequency and daily Encrease of wanton and uncommon Self-murderers, produc'd mostly by this *Distemper*, and their *blasphemous* and *frantick Apologies* grafted on the Principles of the *Infidels*, and propagated by their *Disciples*) extorted it from me, to try what a little more just and solid *Philosophy*, join'd to a *Method of Cure*, and proper Medicines could do, to put a Stop to so universal a *Lunacy* and *Madness*.

What I pretend to have done in some Degree in the following Treatise, is, That I hope I have explain'd the Nature and Causes of *Nervous Distempers* (which have hitherto been reckon'd *Witchcraft*, *Enchantment*, *Sorcery* and *Possession*, and have been the constant Resource of Ignorance) from Principles easy, natural and intelligible, deduc'd from the best and foundest *Natural Philosophy*; and have by the plainest Reasoning, drawn from these *Causes* and this *Philosophy*, a *Method of Cure* and a *Course of Medicines* specifically

cifically obviating these Causes, confirm'd by long Experience and repeated Observations, and conformable to the Practice of the ablest and best Writers on these Diseases.

There are two Sorts of Readers I have not the most remote Hopes of convincing or giving Satisfaction to; viz. the *Voluptuous* and *Unthinking*. Those who value Life only for the Sake of good Eating and Drinking, and those whose *thinking* Faculties and *Organs* have never been truly form'd or duly cultivated; neither of these will ever bear or can receive any Conviction or Reasoning from such Principles as I lay down. But the *Laws of Nature*, and the immutable *Relations of Things*, are too stubborn to bend to such Gentlemen; and I should not chuse to study such a Sort of *Particulars*, to learn uncorrupted Nature, its *Laws* and *Order*, no more than I should apply to a monstrous *Production* to learn the *Genius* of a *Tribe*, or a *Species* either of *Vegetables* or *Animals*. Possibly even they themselves may be convinc'd at least in some Measure, when their *proper Time* is come; and sooner or later it may come, unless the *Minute Philosophy* prevail, and become the *Standard*. For probably when they begin to feel violent *Pain*, long *Sickness*, habitual *Low Spirits*, or enter upon the *Limits of both Worlds*, they may be convinced. For, in the main, I believe the Cause of these Distempers here assign'd, *just* and *adequate*, and on the Success of the *Methods of Cure* laid down in general (in Cases where any thing would succeed) I could venture my *Reputation*, *Fortune* and *Life*.

If any of your *Authors* without *Names*, who wound in the Dark; your *Hackney-Scriblers*, who want only to give their *Lucubrations* Sale; your *profane* and *bold Wits*, who fight behind Jingle and Rhime; your *Phi-*
D *maths*,

maths, who, without Experiment or Observation, want only to shew a way; or your *Pestle-and-Mortar Men*, who have more Time on their Hands than Business, think fit to try their *Parts* on this *Performance*; for their Encouragement, they need only consider the *Author* as gone to his *long Home*, or his Faculties (as they could wish) impair'd or extinct. But if any *Sober* and *Serious* Person, who has *Nature* in View, and is in Search of *Truth* only, ready to embrace it on what Side of the Question soever it lies, has any *Difficulties* or *Doubts*, he may find some one or other who may give him all the Satisfaction he can desire; if it be true (as it most certainly is) that where the *Philosopher* ends, there the *Physician* begins.

N. B. *At the End of the English Malady, is the AUTHOR's own CASE at large, from whence the ACCOUNT of Himself (as to his Morals and Religious Principles) at the Beginning of this Pamphlet is extracted.*

II. *An Essay on Regimen. Together with Five Discourses, Medical, Moral, and Philosophical.*

THE following *Essay* was written to instruct all sober and serious Persons, how to preserve, or regain their Health; but chiefly to direct and relieve my *Fellow-sufferers*, the *Scorbutic*, *Gouty*, *Consumptive*, or *Nervous Valetudinarian-low-livers*; to make them pass their Lives the most comfortably, the *Degree* of their Distempers, the *Time* of Life, the *Nature* of Things, and the secret Orders of *Providence*, will permit. And since they must be deprived, in some Degree, of the *grosser* sensual Pleasures; since all sentient and *intelligent* Beings are made for Happiness, will by mere *Instinct*, seek it *some-how*, and *some-where*; since their

their necessary *Low-living* will naturally (in time at least) make them *high-spirited*, and their *intellectual Organs* more *acute, penetrating, and delicate*; I have endeavour'd, by the following *Discourses*, to supply them with some suitable *Entertainments* and *Amusements*, such as I have often agreeably diverted my leisure Hours with.

I am very sensible, by this Work, I shall make myself obnoxious to *two* very different Kinds of Men, the *Stiff, Rigid, and Precise*; and the *Licentious, Unguarded, Spurious, Free-Thinkers*. The *first*, very probably, will censure my *Conjectures* and *Sentiments*, as *dangerous* and *presumptuous*, and *myself*, as being *wise above what is written*, and arrogantly prying into the *Secrets* of infinit Wisdom. It is very possible I may have been *faulty*, in this particular. I am sensible, that some even undoubted *Truths*, that may hurt the *Weak*, ought to be concealed, or enjoy'd only in *secret*; the same *Degrees* of *Light* not being equally *luminous* and *perceptive* to all *Eyes*. But since *old Men*, and *Valetudinarians* especially, become, as it were, *Children* a second Time, and, in their *second Childhood*, those must have their *Rattles* as well as *these*; I thought it safer, as I am sure it is much more entertaining, to play with *Ideas, philosophic Conjectures*, and such *Amusements*, how weakly soever founded, as tend to make *Virtue* and its *Source* amiable, justify the *Conduct* of *Providence*, and mend and rejoice the *Heart* without hurting the *Head*, than to dwell on the dark Side of Things, that lead to *Pyrrhonism, Fatalism, Infidelity, and Despair*. If I thought I had advanced any thing *derogatory* from the *Amiableness* of infinit Perfection, *contrary* to the Doctrine of the earliest and purest Times of *Christianity*, *contradictory* to the *Analogy* of Faith, and the *Form of sound Words*, I had

committed these *Sheets* to the *Flames*, with the *Hand* of their *Author*, before I had published them. But, on the contrary, I hoped they might agreeably entertain my *Valetudinarian*, who being placed by his low Health, in the *middle State*, between both *Worlds*, the *old* and the *new*, must unavoidably, at some Times, figure to himself some Sort of a *Map* of the next World. I was therefore willing to try to *illuminat* it, the best I could, and to trace some of the *Out-lines* of the *Passages* from *this* to *that Mansion*; by endeavouring to *illustrat*, from not so common a Set of *Principles* and *Philosophy*, some great and fundamental *Truths*, establish'd on more *popular Proofs*, viz. that there is no Possibility of Happiness here or hereafter, without *Purity* of *Heart* and *Life*; and that the true *Reason* of the present *Darkness*, both in *Providence* and *Revelation*, is the Difficulty of recovering this *Purity* of *Heart* and *Life*, to its utmost Perfection, in free *lapsed* *Intelligences*, consistent with their *Liberty*, and the *Harmony* of the Divine Attributes, which infinit *Power* and *Wisdom* will not, I might say, cannot, counteract.

I apprehend less Quarter from the opposit *Set* of Men, who may honour me with *Enthusiasm*, *Romanceing*, and *Castle-building*, without any solid Foundation. All I have to say is, that perhaps my Manner of explaining some great Truths, and a few of the Consequences I draw by my *Method*, may be defective: And perhaps, from some of the *Links* being dropt, and from Faults in the *wording*, the *Chain* of the Reasoning may not be always *clear* and *strong*; but I am sure the *Foundation* is *solid* and *just*, and allowed to be such by all true *Philosophers*; and without it, all *general* and *abstracted* Reasoning (on these *imperceptible* Subjects) must be vain; I mean, without admitting *Analogy*: For without supposing the Evidence and Probability

bability of it, (it being in *Things* only, what *Proportion* is in *Numbers*, and its *Progressions* being only like the higher and subsequent Terms of a *Series* in *Algebra*, from some of the first and simplest *Terms* being given) no *general Laws*, nor *universal Propositions*, can be found out, in *Mathematicks*, *Philosophy*, or *Morality*. For *Induction*, either in *Experiment*, *Observation*, or *Calculation*, must be always *particular* and *limited*. Perhaps the *Method*, when manag'd by a *clearer Head*, and a more *solid Judgment*, may become a noble *Source* of *divine Knowledge*, and a *sublime Philosophy*. *Mathe-*
matitians well know, that there are several different *Methods* of investigating the same *Propositions* in *Algebra* and *Geometry*; and there is scarce a *Geometer*, but has his own *Method* of *Investigation*. The same *Con-*
clusions, drawn from different demonstrated *Truths*, give a *sensible Pleasure*, and a stronger *Conviction*, to an honest *Heart*, and a *Lover* of *Truth*; and I could not but be delighted with the *Universality*, *Simplicity*, and *Luminousness* of the *Method* of *Analogy*, and the other *Principles* I have laid down in the following *Discourses*, not having met with an *Objection*, *Difficul-*
ty, or even a *Puzzle* almost, in *Nature*, *Providence*, or *Revelation*, which had not an easy, consequential or probable *Solution* from them, which is, at least, a *Prejudice* in their *Favour*. I had nothing to do, but to try the *Difficulty*, in its most simple and obvious *Cases*, (as I used to do in *Algebra*, to find out *univer-*
sal Canons) and attentively to observe the *Conditions* of the *Progression*, till the higher *Terms* involved the *Complication*.

There are some *Persons* made so by *Nature*, that they are *slow*, *dark*, *gloomy*, *joyless*, *puzzling*, and *per-*
plexing, and they pass for the wise, prudent, guarded *Men* of the *World*: They may attack *Error*, but sel-
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dom find out *Truth* by themselves; like the *Scuttle-fish*, they spout out their own *black Liquor* on the *pellucid Element*. If they are *honest* and *sincere*, they are much to be pitied, and are to be treated with *Humanity* and *Charity*, being in the State of those born *poor* and *blind*, and so destitute of the *Necessaries* and *Conveniences* of Life. They must do the best they can, and be charitably supplied, and with *Docility* be willing to be led by others; and thus, tho' their Trial might be *hard* and *severe*, yet their Victory would be *meritorious* and *glorious*. But, on the contrary, it often happens, that *Licentiousness*, *Self-sufficiency*, and a supercilious Contempt of others, are the true Causes of their *Darkness* and *Indigence*, and that they have themselves, by wrong or no Culture, stunted the *Organs* of their Faculties, and by a perpetual *Mal-regimen* have distorted them.

I take *common Happiness*, in our natural State at present, to lie in the Pursuit of the general Measures of Thinking, Acting and Living, follow'd by the greatest Part of the middling Rank of our *Species* (as it is in their Order in other *Animals*); and *common Sense* (as it is distinguished from cultivated and refin'd Sense) to lie in assenting and conforming to the *Truths* and *Manners*, agreed upon explicitly or implicitly, in the *Community* where Providence has placed us, without some *irresistible*, that is, *miraculous* Evidence, or a *peaceable*, *silent*, and not *intermeddling* Self-conviction to the contrary. And he who pretends to be *happy*, as to his outward Circumstances, out of *common Life*, or *wise* as to intellectual Endowments, out of *common Sense*, in Things on a Level with his *Occupation* and *Education*; I take him always to labour under some undiscover'd *chronical nervous* Distemper, be the other Appearances what they will, and have been
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feldom mistaken in a *particular Case*. For tho' a *sound Mind* be not the *only* sure Evidence of a *sound Body*, yet it will always shew, that none of the great *Organs* of Life are intirely spoilt; or greatly damaged, however tender and delicate they may be. It is more difficult, than perhaps most Men are aware of, to determin, with any Degree of Exactness, the *Limits* that separat *Wisdom* from *Folly*, *Wrong-headedness* from *intellectual Sanity*; the most perfect Man here has a *Mixture* of both: *Optimus ille, qui minimis urgetur*. Certain it is, that *true Wisdom*, and a *sound Mind*, consists in first *pondering*, and then *doing*, every thing as near as we can, with *Order*, *Number*, *Weight* and *Measure*: But since *Precision* is incompatible with *Finitude*, if we endeavour to be constantly *progressive* towards Perfection, tho' by gentle Steps, neither stopping nor turning aside, but doing the best we can without *Scruples*, and generously hoping and believing, that infinit Wisdom and Goodness has, or will supply the rest, in his own Time and Manner, *we cannot fail*.

Were I to choose for myself, considering the many certain *Miseries* and *Temptations* of this State of *Probation*, the few uncertain *Antidotes*, and much fewer sincere, durable, and real *Pleasures*; I had much rather have the weaker, than the stronger *System* of Nerves, within the *Extremes*. I had rather choose to be contented with the *slight* and *slender*, than covet the strong and *pungent* Pleasures. I had rather be happy in a *Dream*, than miserable *awake*. In a word, I had rather choose to be an innocent, benevolent, tho' weaker and more credulous Person, than a *malicious, critical, spurious Free-thinker*, even with Regard to this Life only. They most certainly are *comparatively, unhappy, and joyless* in themselves, and are *unharmoniously fram'd*, in *Body* as well as *Mind*, who can delight,

delight, and employ their *Talents*, on throwing *Darkness* and *Doubts* even on the imaginary Happiness (suppose it such) of their *Fellow-Creatures*: Nothing but *Rancour*, and *acrid Juices*, could be pleased with tearing and destroying *Childrens Play-things*; and the wisest Man here is comparatively but a *Child*.

As to myself, I can *honestly affirm*, I have had but *one* uniform Manner of thinking in *Philosophy*, *Physic*, and *Divinity*, in the main, ever since my Thoughts were *fix'd*, and my Principles *establish'd*: They may have had *Alternatives* of greater *Light* and *Darkness*; occasionally and transiently, according to the *State* of my *Spirits*, *Knowledge*, and *Experience*; but in the *Heart of my Soul* (so to speak) I have been uniform, and under the same *Convictions*, as to the *Fundamentals* of these *Sciences*; and always thought *spurious Free-Thinkers*, *active Latitudinarians*, and *Apostolic Infidels*, (it being a Contradiction they can be certain in their *Negative* Opinions, or by them when propagated, should do any Good to their *Fellow-Creatures*, but an infinit deal of Hurt) under some obstinat bodily Distemper, and much more proper Subjects for *Medicin*, than *Argument*; and that a *low Diet*, long and obstinately persisted in, would at last cure both their Body and their Mind, so far as it depends on the Body, especially where Vice and Infidelity have not become habitual, as they certainly have in old Sinners: As I firmly believe, and am as much convinced as I am of any natural Effect, that Water-drinking only will preserve all the Opulent healthy from every mortal Distemper, bating Accidents, hereditary and epidemical Diseases; and that a Diet of Milk and Seeds, with Water-drinking only, duly continued, and prudently managed, with proper Evacuation, Air, and Exercise, is the most infallible *Antidote* for all the obstinat

stinat Diseases of the Body, and Distemperatures of the Mind, so far as it depends on the Body, the present State of Things will permit; and that it will cure every Disorder in the Body, cureable, and render the *Distemperature* of the Mind more tractable; and that, in all Events, it will make both more tolerable, than they can possibly be otherwise.

N. B. *At the End of the Practicall Essay on the Regimen of Diet, &c. he concludes with the following useful Aphorisms, which we shall here beg Leave to transcribe, for the Benefit of those who may have not yet seen that Book, and as a Specimen of the whole. viz.*

I. *A* Constant Endeavour after the *lightest* and the *least* of Meat and Drink a Man can be tolerably easy under, is the *shortest* and most infallible *Mean* to preserve *Life, Health, and Serenity.*

II. He that would preserve a *clear Head*, and equal Spirits, must keep his *Stomach* clean, his *Bowels* moderately empty and uncompress'd.

III. On *bad Nights, Lowness, Flatulence* and Oppression of *Spirits*, of any Continuance, the only certain *Reliefs* are, a small *Phlebotomy*, a gentle *Vomit*, a *domestic Purge*, *riding a Horse-back*, and a *Regimen* of the *lightest* and the *least* persisted in.

IV. Small frequent *Phlebotomies* are the quickest and most effectual *Mean* to mend the *Blood*, and to cure *Cachockyny*, if a *Regimen* of the *lightest* and *least* be joined.

V. Gentle and repeated Evacuation upwards and downwards, (especially, and perhaps only, *Vomits*) by
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the Medicines most familiar and experienced, (the *Action* and *Exercise* of Vomiting is its chief Use) are the *surest*, *quickest*, and most effectual Mean to prevent or remedy the ill Effects of Gluttony, Over-loading, and Repletion, (that is, almost all chronical Distempers) provided the *lightest* and the least be join'd afterwards.

VI. *Diseases* are always to be cured by their *Contraries*, the *high Diet* by the *low*, the *hot* by the *cool*, the *sapid* by the *insipid*, the *thick* and gross by the *thin* and poor, *Repletion* by *Fasting*, *Inactivity* by *Exercise*. Health acquir'd and possessed lies in the middle Regimen, between these two *Extremes*.

VII. *Perfect Health* and good *Spirits* depend chiefly, if not only, on the easy and pleasant Play or Performance of the *Animal Functions*, viz. the *Digestion*, *Circulation*, *Respiration*, *Perspiration*, *muscular Motion*, and the *Secretions*.

VIII. He that would be soon *well*, must be long *sick*, that is, treat himself as a *Valetudinarian* in most things.

IX. *Exercise* and gentle *Evacuation* will supply the Place of *Abstinence*, and *Abstinence* will supply the Place of *Evacuation*; but the first two are still preferable, because they damage the *Solids* least.

X. *Quantity* in Food will supply *Quality*, and *Quality* will supply the Place of *Quantity*; but in very bad Cases it is most secure to join *both*.

XI. There is but little in a *specifick Regimen* of *Diet* to remedy or antidot a *specifick Distemper*; *Abstinence* in general, or a constant Endeavour after the *lightest* and

and the *least*, will constantly supply the Place of any *specific* particular *Regimen* of Diet: But in very bad Cases, a particular *Choice* of the most *specific Regimen* that *Art*, *Experience* and *Philosophy* shew to be most proper, is not to be neglected.

XII. The *Regimen of Diet* by which one is cured of a particular Distemper, ought to be continued, at least in some Degree, especially if the Person is not much under *Fifty*, else the Distemper will return with more severe and worse *Symptoms* than at first, as *Experience* has constantly shew'd.

XIII. Every *wise* Man, after *Fifty*, ought to begin to lessen at least the *Quantity* of his *Aliment*; and if he would continue free of great and dangerous Distempers, and preserve his *Senses* and *Faculties* clear to the *last*, he ought every seven Year go on, abateing gradually and sensibly, and at last *descend* out of *Life* as he *ascended* into it, even into the Child's Diet.

XIV. He that is *old* when he is young, that is, treats himself as a *wise old Man* does, or ought to do, by great *Temperance*, *Air* and *Exercise*, if he lives past Thirty-five, will be young when he grows old in Years.

XV. No Person of any Fortune ever died, or suffer'd *acute* Pains, or mortal Distempers, by the *too cool*, *too little*, or *too insipid* in Diet; all by the *too hot*, *high* and *savoury*: But *Virtue* and *Health* lie in the *golden Mean*, so difficult to be found, and only to be secur'd by the *lightest* and the *least* a Man can be tolerably easy under.

XVI. The eternal *Law* of Nature, by intense Pain, in *Craveing* and *Hunger*, will never suffer a Person in
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his right Senses to go on long obstinately, and to his Hurt, in the *too little*.

XVII. *Water pure, clear and insipid*, is the sole *Beverage* that can procure or continue *Health*, and a *clear Head*, being the *sole* Fluid that will pass through the smallest animal *Tubes* without Resistance; next to it are *aqueous*, or weak fermented *Liquors*.

XVIII. *Water tepid or cold*, or impregnated with the *specific Vegetables*, or *Minerals*, that Experience has found proper to *antidot* a given Distemper, is the true *Panacea* in both *acute* and *chronical Distempers*: Nature has prepared no other *Medicin* for us, but *Water* impregnated with *Vegetables* in their *Juices*, or natural *Mineral Waters* on the Surface of the Earth.

XIX. *Milk* is the only *Food* prepared by Nature for young, that is, weak and tender *animal Bodies*; and there is no real Difference between a *young, tender, animal Body*, and a diseased grown *Animal*, but that, of the *two*, the *last* is the worst; but it will cost Labour and Patience to make *Milk* agree in *bilious Cases*.

XX. *Milk* and sweet sound *Blood* differ in nothing but in *Colour*: *Milk* is *Blood*, which almost directly comes from the Chyle into the Teats of the *Animal*; and *Blood* is *Milk* which has gone many Rounds in the *Circulation*, and is ground a little in the *Lungs*, where being mixt with the *Nitre* of the Air, it receives its *Scarlet Colour*; it is a Medium between *animal* and *vegetable Food*.

XXI. *Whey* sweet, or medicated with the Juice of any *specific Plant*, Sage, Balm, or Orange, or *antiscorbutic*, *vulnerary*, or *pulmonic Plants*, will supply the

the Place, and are preferable to most Decoctions, of Plants, Infusions, *Apozems* and *Diet-Drinks* whatsoever, except those of the strong Detergents, as *Horseradish*, *Mustard-Seed*, and the like, where necessary.

XXII. *Goats-Whay* being a natural Infusion from gentle Heat, and gentle *Triture*, of the fine aromatic and *nitrous* Vegetables on which *Goats* feed only, is one of the very best Diluents, Detergents, Cleansers and Sweetners of *scorbutic* and *salin Cachochymies*.

XXIII. *Friction* Morning and Night, and in Winter Washing with warm, and Drying before a Fire, and in Summer with cold Water, is an excellent *Mean* to facilitate and promote the Perspiration; to clean the *Cuticle*, and cure *cutaneous* Uncleannefs and *Defecations*, *cold Batheing* is excellent, and preferable to every Washing in Cases where the Blood is sweet and thin, the Solids too lax only.

XXIV. *Cincture* with a broad quilted Belt about the Loins, to keep the *Bowels* in their natural Situations, and the *chylous Vessels* in their best *Locality*, and in flabby Constitutions, weak *Bowels* and *Atrophies*, is of great Benefit.

XXV. *Rideing* is the best of all Exercises to get Health, and to promote the *Digestions*, especially in *nervous Distempers*, where the *Abdomen* and the *Mesenteric Glands* are principally affected: But *Walking* is best to preserve Health already got, because it is the most natural, and the most universal Promoter of all the Excretions.

XXVI. In *Nature* or *Art* there is no such immediate Cure for low Spirits, Anxiety, and Want of Sleep,
as

as rideing a Horse-back, long Journies with Fasting, or rather a very soft light Feeding with warm thin Liquors at Resting-Places, but that the least possible that actual *Fainting* will permit.

XXVII. Next to *Rideing*, is either a *Vomit*, or Fasting almost to Faintness, and then only a little spiced Wine and Water warm, and a Mouthful or two of dry *Bisket* every 5th or 6th Hour, with continued *Fri-ction*, with a coarse Cloth, warm Flannel, or a Flesh-Brush, especially on the *Spine*, in *Faintings* and extreme *Lowness*.

XXVIII. To procure *natural Rest*, nothing is like four or five middling Pills of true *Affasætida*, with four or five Grains of pure succatrine Aloe, taken going to Bed.

XXIX. The only Way to secure tolerable *Spirits* in very low Cases, is a constant Endeavour to make Hunger the greatest Pain, and to cheat the *Appetite* and Craveing with little, warm, light Liquors at large Intervals.

XXX. *Good Hours* will be always a most beneficial Mean to preserve Health and Spirits, to go to Bed by Ten, and rise by Six.

XXXI. Whosoever would preserve his Health and Spirits to the last, even when he is in Possession of it, ought to pass through the great Operations of *Physic* in the *Spring*, viz. To bleed, vomit and purge, whether he have apparent Necessity or not; for *Scurvy*, or *scorbutic Juices*, is the great chronical and fundamental Distemper of *Britain*; all the rest are but Sprouts and Branches of it. And therefore,

XXXII,

XXXII. *Vomits* often repeated, at least as often as the Symptom of any Ail aggravats, increases or exasperats, are the sole *universal Antidote* and *Panacea* of *Britain*; an ailing Person cannot repeat *them* too often, they will always prove beneficial and *salutary*.

XXXIII. In *cold Feet* nothing like batheing them in tepid Water a little before going to Bed.

XXXIV. A *low Diet* seldom extirpats, or totally eradicates, any *bereditary chronical* Distemper, unless it be in the young, the middling aged, or the strong and healthy, who have otherwise tolerable *Stamina*; in the very *puny*, delicat and *slender*, in the *old*, and far advanced in Life, even after Fifty, in the strongest, it only abates the Violence of their *Symptoms*, makes them less severe, and the Returns seldomer, and only prolongs the Duration of their Lives.

XXXV. The natural Diseases of the *Poor* and *Necessitous* are generally owing to a *bad*, unwholesome, unsound Diet, and the Want of due Care of the other *Non-naturals*, Cleanness and Shelter; and are generally cured by their *Contraries*, viz. a good, *wholesome*, plain Diet, and a due Cleanness, Shelter from the Inclemency of Seasons, and an easy Mind.

XXXVI. If it happen that the *Poor*, and those having no Property of their *own*, by *Stealth*, *Robbery*, or *unlawful* Means, enter on and pursue the *Luxury* of the *Rich* and *Opulent*, not having the other *Necessaries* and *Conveniences* of Life, neglecting, or not being able to afford, or being inured to want the necessary Care of the other *Non-naturals*, their Diseases are then the most *atrocious*, painful and miserable of any;

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any; which is the Reason that the *acute* and *contagious* Distempers begin first, spread faster, and are more *mortal* among *them*, than those of the better Sort.

XXXVII. *Diet*; a proper well regulated and parsimonious, cool Diet, is the far greatest *Article* of long Life and Health; but the other *Non-naturals* are to be carefully attended to, and guarded against; else it will not avail alone, which is the Case in *Monasteries*, *Deserts*, and long *Sea Voyages*.

N. B. Before we come to give an Account of the last Article of Dr. CHEYNE's Writings, we thought it not improper to subjoin to the foregoing Aphorisms, His Method of curing a COLD, taken from his Essay on Health and Long Life; where (in Pages 29 and 30 of the 8th Edition of that Book) he says,

THAT Dr. James Keill, in his *Statica Britannica*, has made it out, beyond all Possibility of doubting, that *catching of Cold*, is nothing but *sucking in*, by the Passages of *Perspiration*, large Quantities of *moist Air*, and *Nitrous Salts*, which, by the thickening the Blood and Juices, (as is evident from Bleeding after catching Cold) and thereby *obstructing*, not only the *Perspiration*, but also all the other finer *Secretions*, raises immediately a small *Fever* and a *Tumult* in the whole *Animal Economy*: and, neglected, lays a Foundation for *Consumptions*, *Obstructions* of the great *Viscera*, and universal *Cachexies*.

The *Tender* therefore, and *Valetudinary*, ought cautiously to avoid all Occasions of *catching Cold*; and if they have been so unfortunate as to get one, to set about its Cure immediately, before it has taken too deep *Root* in the *Habit*.

From

From the *Nature* of the Disorder thus describ'd, the *Remedy* is obvious; to wit, *lying much a Bed*; *drinking* plentifully of small, warm *Sack-Whcy*, with a few *Drops* of *Spirits* of *Hart's Horn*; *Posset-Drink*; *Water-Gruel*, or any other warm, small *Liquor*; a *Scruple* of *Gascoigne's Powder*, *Morning* and *Night*, living *low* upon *Spoon Meats*, *Pudding*, and *Chicken*, and *drinking* every *Thing* warm: In a *Word*, treating it at first as a small *Fever*, with gentle *Diaphoreticks*; and afterwards, if any *Cough* or *Spitting* should remain, (which this *Method* generally prevents) by *softening* the *Breast* with a little *Sugar-Candy* and *Oil* of *Sweet-Almonds*; or a *Solution* of *Gum Ammoniac*, an *Ounce* to a *Quart* of *Barley Water*, to make the *Expectoration* easy; and going *cautiously* and *well clothed* into the *Air* afterwards.

This is a much more *natural*, *easy* and *effectual* *Method*, than the *Practice* by *Balsams*, *Linētus's*, *Pectorals*, and the like *Trumpery* in common *Use*, which serve only to *spoil* the *Stomach*, *oppress* the *Spirits*, and *hurt* the *Constitution*.

III. *The Natural Method of Curing the Diseases of the Body, and the Disorders of the Mind depending on the Body. In Three Parts.*

IN my *Essay* on *Regimen*, I promised the *World* my *Thoughts* concerning, *The natural Method of cureing the Diseases of the Body, and the Disorders of the Mind resulting from such Diseases*, on the *Principles* of *Philosophy* laid down in that *Essay*, which, by a *Course* of fifty *Years* *Study*, I have discover'd to be the most *Rational*, and in forty *Years* *Practice* of *Physic*, have found them to be the most *Effectual*.

This *Promise* I have in the following *Sheets* endeavour'd to perform, whether to the *Satisfaction* and *Benefit* of the *Public*, *Time* and *Experience* must shew. To a *Delicacy* of *Sentiment* and *Correctness* of *Style*, I have small *Pretensions*; to convey my own *Thoughts* to others, with as much *Plainness* and *Perspicuity* as my *Subject* would admit of, has been my *principal View*; and if the serious attentive *Reader* finds himself instructed, the *Intention* of the *Writer* is answer'd; and his *Credit*, as a *Pen-man*, is of small *Import*.

Nature and her *Laws*, a competent *Knowledge* of the *animal Oeconomy*, and the best *Observations* which I have been capable of making on my own *Success* in *Practice*, or on that of the ablest of my *Profession*, are the *Foundation* of every thing by me advanced. *Theory* I have given into as far only as seem'd necessary to reconcile the *Method* and *Medicins* by me recommended, to the truest *Idea* which I could frame of the *Distemper* to be cured: For the rest, the *Reader* is referred to the *Essay* above-mention'd, and its *Appendages*.

In a *Design* extensive as this, it will not be expected that I should descend either into *Forms* of *Medicins*, or the particular *Circumstances* of every *Distemper* under *Consideration*; this will be the necessary *Duty* of the *Physician* in ordinary, who, if he approves the general *Directions* by me given, will readily adapt them to any particular *Case*, its *Degrees* and *Symptoms*.

It cannot, I should hope, give any reasonable *Offence*, if in a *Work* of this *Kind*, many particular *Things* should occur, which probably I may have already

ready advanced in some former *Treatises*; my *Apology* for which is, that in all I know of *Physic*, I have but one general *System*; *Nature* being ever *one* and the same, and proceeding in all *animal Functions* and Operations by the *same*, or at least by analogous *Laws*.

What I learned from *Books*, *Speculation* and *Philosophy*, by Trial and Experience I have found to be greatly *defective*, as well in many Distempers, whereof I myself have felt the Weight, as in the Cases of my *Patients*; and this *Experience* has led me to throw off all *unsuccessful* Methods and *Medicins*, and to confine myself to *such* only, by which I had Reason to think the principal *Point* in View, *viz.* a *lasting Cure*, might be obtained. This Method of proceeding reduces the *Practice* of *Physic* into a narrow Compass, *viz.* 1. To proper *Evacuations* of the several proper Kinds. 2. To *attenuating* and *deobstruent* *Medicins*, of which I find the *mild ponderose* to be generally the best; and after a due Use of these, 3. The gentle *Astringents* and *Strengtheners* of the Solids, 4. A proper and *specific Diet*, with *Air* and *Exercise*.

This is my general *System*: This, if just and solid, brings all that can be pertinently said on the *Cure* of Distempers, into an easy and intelligible View, and makes many of the *same* Methods and *Medicins* common to different *Cases* and *Patients*. Whatever exceeds, is *calculated* either for the easy Death, or to keep up the Courage and Hopes, of the *Patient*.

It would not become me to say, that the Method here laid down, how judiciously soever applied, will in every *Case* absolutely cure or save: This, however, I venture to affirm, *viz.* that the Continuance of this Method for a due Time, has done, in very bad Ca-

ses, and, by *GOD's Blessing*, will do more than any other which has yet been so strongly and clearly enforced and explained, or is commonly used.

I may be deceiv'd myself, but, if I know my own Heart, have not a single *Temptation* to deceive others. My *Age* is little short of seventy Years, at which Time in Life, a *Thought* of adding to my *Reputation*, or to my *Purse*, would be extreme Folly: The *first* is now at the Disposal of the *Public*, the *latter* will soon be in the Hands of my *Executors*.

But after all, though I should *convince* the World, I must not expect to *convert* it: Lessons of *Abstinence* and *Self denial* loose their *Weight*, when offered to strong *Passions*, and *high Spirits*; and the greatest Part of my *Disciples* will probably always be such, as have labour'd through the tedious *Courses* of *Physic* without Success, whose Sufferings have soured the *false Pleasures* resulting from *sensual Appetites*, and who are at length willing to renounce *Luxury*, in order to lessen *Misery*. To these I *seriously* affirm, that this *Method*, strictly and for Time sufficient pursued, will afford all the *Ease* which human *Art* can give, or human *Nature* receive; and as the *Time* is hourly stealing on, when *Art* can do no more, an Observance of these *Rules* will be the calmest and easiest Way of *lying down in Death*.

Let this single Consideration then recommend the *System* proposed, *viz.* That it has a necessary Tendency to *alleviate* the *Pains of Life*, and to soften the *Terrors of Death*.

Thus far the Doctor's own ACCOUNT of His Last Labours in Medicin, hitherto publish'd: We shall
now

now oblige the Reader with some few **EXTRACTS** from them; wherein are contain'd some singular Instances of the good Effects of Temperance and Abstinence, so strongly recommended by him; as likewise of the fatal Consequences of the contrary Vices. viz.

I. **I** Have a due Esteem for the *Philosophers* and *wise Men* both of *Antiquity* and *later Ages*; those who have labour'd to cure the *Diseases* of the *Mind*, and those who have suggested effectual *Means* for the *Cure* or *Relief* of the *Distempers* of the *Body*; as well as for those who have discover'd the *Wisdom* and *Beauty* of the *Works* of the *Author of Nature*. The *Christian Philosophy*, represented in its true Light, is infinitely beyond any thing that ever was thought of, or could possibly enter into the Heart of Creatures to imagine, for extirpating the *Diseases* of the *Mind*, as is allow'd even by its *Adversaries* themselves: For remedying the *Distempers* of the *Body*, to make a Man live as long as his original *Frame* was design'd to last, with the least *Pain*, fewest *Diseases*, or Loss of his Senses, I think *Pythagoras* and *Cornaro* (for suggesting a general and effectual *Mean*) by far the two greatest Men that ever were; the *first*, by *vegetable Food*, and *unfermented Liquors*; the *latter*, by the *lightest* and the *least* of *animal Food*, and naturally fermented Liquors. Both lived to a great *Age*: But what is chiefly to be regarded in their Conduct and Example, both preserv'd their *Senses*, *Cheerfulness* and *Serenity*, to the last; and, which is still more to be regarded, both, at least the last, *dissolv'd* without *Pain* or *Struggle*; the *first* having lost his Life in a *Tumult*, as is said by some, after a great Age of perfect Health. Vide Pages 66, 67, of the last mention'd Book.

In another Place, (viz. Page 296,) his further REMARKS upon CORNARO are as follow, viz.

II. *Cornaro*, who was possibly a single Instance, amongst Men of Rank and *Affluence*, of a long Life, high Health and Spirits to the *last*, secured these valuable Blessings by the mere Force of *Regimen*, even after a luxurious, and consequently an unhealthy and dispirited *Youth*. At Forty, he began to curb his Appetites, and to manage his *Diet*, which, after several *Essays*, he fixed at twelve Ounces of *Food*, and fourteen of *Wine* in twenty-four Hours; from this Time, (*viz.* the Age of Forty) gradually lessening his *Diet*, till he reduced it to the Yolk of an Egg (*i. e.* about an Ounce of solid Food in twenty-four Hours, and probably did the same by his *Wine*). He enjoyed a perfect State of Health, and was at the same time in *high Spirits* to the Age of an Hundred, or, as some Authors say, an Hundred and Twenty: A very extraordinary Instance this, in a Man of *Cornaro's Rank in Life*, who had in his Youth indulged in *high Food*, and *rich Wine*. Now it is highly probable, that from the Time of the first Reduction of his Food so, at the Age of Forty, he must gradually have lessened the daily *Quantity*, about two Ounces every ten Years, till he had at Length reduced it to an Ounce a Day. The happy Result of this gradual *Reduction* shews, that he must naturally have had strong Solids: For I am quite persuaded, that if instead of this *stinted Quantity* of *animal Food*, he had, at the Age of Forty, confined himself to Cow's Milk and Bread, to Vegetables and Water only, he might probably have lived to a much greater Age, with a clearer *Head*, and higher *Spirits*; for the sovereign Method of prolonging Life is to preserve the Blood in a *thin, sweet,*
and

and *balmy* State, by which only the *Circulation* can be kept sufficiently extensive and full, through the various *Meanders* of the *Capillaries*, and all their delicate *Circumvolutions* in the *Glands*: For natural *Death* by reason of Age only, is the necessary Result of thickening the Blood, which gradually lessens the Extent of, and finally stops, the *Circulation*, even in the Trunks of the Vessels.

III. I have been credibly inform'd, that Sir *Isaac Newton*, when he applied himself to what is esteem'd the greatest Stretch of human *Invention* and *Penetration*, (*viz.* the Study, *Investigation* and *Analysis* of the *Theory* of *Light* and *Colours*) to quicken his Faculties, and fix his Attention, confin'd himself to a small Quantity of Bread, during all the Time, with a little Sack and Water, of which, without any Regulation, he took as he found a Craving, or *Failure* of Spirits. And the famous Mr. *Law*, Projector of the *Mississippi*, to keep his Head clear, and Faculties acute, in order to obtain a Superiority of Skill in *Game*, liv'd many Years on half a Chicken a Day, with about a Pound of Bread, and drank nothing but Water or *aqueous* Liquors, and by that Means won great Sums on the Square. Many more Instances I could give of great Men in all Ages, and of all *Professions*, who maintain'd their Superiority of Parts, their Attention, Penetration, just and close Thinking, by extreme *Temperance* and *Abstinence*. But I chose these two, because they have been, and still are, much distinguish'd and known in their vastly different Ways; and that any one who thinks it worth his while, may be satisfied about the Truth of the Facts. *Vide* Page 81, *ib.*

IV. When I advise the *Lightest* and the *Least*, I mean, To take regularly Something and Somewhat;
for

F4

for Nothing neither admits of Degrees nor Qualities. Suppose (to shew the Absurdity) a Man took *half a Pound* of Bread and a *Pint* of Water three Times a Day, what would be the Consequence? The *Objector* thinks the Patient would certainly *die*; his concocting Juices would turn *acid*, and so spoil his Blood, and thereby he would *pine*, and at last extinguish; and yet *Cassian* tells us, that the antient *Hermits* allow'd themselves but a Pound (or even less) of Bread with Water in *Twenty-four* Hours; and most of them liv'd to an *Hundred*, some to an *Hundred and Fifty*, others to *Two hundred Years*, without Diseases, and with great Serenity and Chearfulness. And Dr. *Barwick* tells us, in the Life of his Brother, who, in the late Civil Wars, had for many Years been confin'd in a low Room in the *Tower*, during the Usurpation; that at the Time of his going in, he was under a *Phthisis*, *Airophy*, and *Dyscrasy*, and liv'd on Bread and Water only several Years there; and yet came out at the *Restoration*, sleek, plump, and gay. Many such Instances I could produce, but it would be lost Labour. *Vide* Page 210, *ibid.*

V. In *England* alone, from *Gluttony* and *Intemperance* in fermented Liquors, and from unguarded *Leachery*, I have been told, that a *late worthy and learned Physician*, that had examin'd into the Numbers confin'd for *Lunacy* and *Madness*, upon the strictest Examination, found they reach'd to a Number I dare not name. And another *Physician* ascribed *Wrong-headedness*, *gloomy Thinking*, *Melancholy*, *Despondency* and *Darkness* on the *Imagination*, to the abounding of *Choler* in the *Stomach*, which every one knows to arise from *Intemperance* and *Excess*. Whatever be in these *Gentlemens* Observations and Opinions, it cannot be doubted, that the clear, ready, and pleasant Exercise
of

of the *intellectual* Faculties, and their easy and undisturb'd *Application* and *Attention* to any Subject, is never to be obtained, but by a free and regular Performance of the natural *Functions*, which, as has been shewn, the *lightest* and the *least* Food can only procure. *Vide* Page 85, *ibid.*



Dr. CHEYNE'S CHARACTER

Of the Honourable

GEORGE BAILLIE, Esq;

THE Honourable *George Baillie*, Esq; descended from an antient and virtuous Family in *North-Britain*, was a Gentleman, who, in this corrupt Age, did Honour to human Nature, and was a great Instance (according to my best Observation) of the Efficacy of the *Grace*, *Wisdom*, and *Power* of the *Almighty*.

At one and the same Time he was a most zealous Patriot, a very able Statesman, and the most perfect Christian, that this, or any Age has produced; *Piety*, *Charity*, *Justice* and *Truth*, being the Basis of all his private Resolves, and publick Transactions. He considered Mankind as his Family, and each Individual as his Child, and as the Image of his Heavenly Father. He continued steadily in his own Church and Principles, when at Home, and in his Country; discouraging Indifference and Wavering in the external, as well as internal Life of Religion, but without Rigidness and Narrowness of Soul; believing Charity to be one of

the *Cardinal Virtues*, and a guarded Freedom, essential to our unslapsed and recovered Natures.

I had the Honour of an intimate Acquaintance with him for the last thirty Years of his Life. I have studied him in all the various Scenes he passed through; in Posts of great Honour, in the Troubles of private Life, in Health and Sicknefs, in Bu-
sinefs and Retirement; and with great Truth I can affirm, that in all these feveral Scenes, I never knew his Superior in *solid Virtue* and *just Thinking*.

His *Courage* was *undaunted*, and his *Patience* *immoveable*; his *Piety* *unfeigned*, and his *Truth* *exact* to the greatest *Precisian*. Having been bred in the *School of Affliction*, his *Compassion* was never denied to those who were in *Distress*, even by their own *Indiscretions*. He spent the last twelve Years of his Life in *constant Meditation*, *Contemplation*, and *Prayer*. It was truly *a Life bid with Christ in God*. He passed through feveral States of *Purification* and *severe Trial*, unknown to common and unexperienced *Christians*.

His Father (a few Hours before his Life must have ended by the Hardships of his Confinement) was, for his Love to his Religion and Country, most barbarously put to Death by the Severity of the then *Administration*, and the Madness of the Times; whereby his Estate was forfeited, and his Son obliged to retire into *Holland*.

Coming into *England* with the Prince of *Orange*, he narrowly escaped perishing at Sea; on which Account, all his Life after, he kept a rigorous *Fast* once every Week, spending the whole Day in *Meditation*, *Prayer*, and *Praises* to his *Deliverer*.

During

During all the Times of his great and arduous *Employments*, he never failed Morning and Night to retire a considerable Time to his Closet, and prostrate himself before his Maker. His Faith and Trust, that the *Children of the Righteous shall never want Bread*, was so firm, that in all his Difficulties and Misfortunes, he never saved any Thing for Fear of Want, (when the Expence was charitable, necessary, or decent;) and in his Prosperity he never squandered away any Thing ostentatiously or uselessly.

His private *Charities* were as great and extensive, as they were secret and constant. In short, in his Rank and Order, under the present *Lapse* of human Nature, and the flagrant *Corruption* of this *Age* and *Nation*, he was in every Thing a most perfect Example to his *Family*, to his *Friends*, and to his *Country*.

He died August 6, 1738, at Oxford, Aged 75.

VERSES to Dr. CHEYNE, on the foregoing CHARACTER.

LET venal Pens in trifling Numbers flow,
 And undeserved Praise on Peers bestow;
 Thy Panegyricks want no Help of Art,
 Spontaneous Offerings of an honest Heart.
 O! happy Baillie, blest with Length of Days,
 Well may thy Happiness our Envy raise:
 Happy in Life, more happy in thy End,
 Most happy after Death, in such a Friend,
 Thy Virtues and thy Worth to recommend.



Some ACCOUNT of Dr. ARCHIBALD PITCAIRN, and his Writings, by Dr. SEWEL.

DR. PITCAIRN was one of the first, who leaving the *Old* Conjectural Method of Physical Writers, struck into a *New* and more Solid Way of Reasoning, grounded upon Observations and Mathematical Principles.

He studied many Years abroad, where his great Learning, and successful Practice, procured him the Esteem of all Foreigners, and spread his Reputation into as many different Countries, as the Variety of Students of Physic in *Holland* owed their Birth to, every one carrying home a high Opinion of Dr PITCAIRN's useful Knowledge in that Science.

These Qualifications in his Art raised him in a little Time to the Professorship at *Leyden*, unto which he was chose in the Year 1691, as much to the Reputation of the *Scottish* Nation as his own. Here he began his excellent Lectures, in a Manner, which confirmed his Auditors in the just Notions they had conceived of him, as of one who was to banish the Old false Maxims of Physic, and lay more certain and infallible Fundamentals of the most comprehensive Art the Mind of Man is capable of attaining. It were needless to inform the Reader what *Errors* he reformed, what *new Lights* he spread over the Face of Physic, and what *admirable Hints* he gave for its future Im-

Improvement, such as the Genius of a *second* PITCHCAIRN, or a *present* MEAD, might indeed carry to that desirable Pitch, which other Learned Men have hitherto labour'd at in vain. There is no Page in his *Dissertations* wherein something of this Nature may not be observed; and the Book it self will be the best Evidence of the Truth we assert.

He continued in the Chair at *Leyden* sometime, and published a great many of his curious Pieces in that Place, all which were admired by the Learned of the Faculty; and though some of his Opinions met with *Adversaries*, the Doctor had no Occasion to give himself the Trouble of a *Vindication*, the Justness of his Reasoning raising him up *Advocates* wherever Truth prevailed over Sophistry, and good Sense was preferred to the Jargon of unintelligible Terms.

He had in all Probability continued longer at this Place, but some private Concerns obliged him to retire into his own Country, where his Fame had already made Way for an honourable Entertainment among all Persons of the best Sense and Quality. Here he continued his Practice with equal Applause and Success, keeping at the same Time a Correspondence with most of the great Men of the Faculty in all Parts of *Europe*, whom either his Writings or Conversation at *Leyden* had made his Friends and Admirers. Indeed he was the freest and most communicative of his Advice of any Person, perhaps, that ever made so eminent a Figure in his Profession, never refusing either to satisfy by Letter the Curiosity, or inform the Mind of the Enquirer. His *Friendship* with the great *Bellini*, and *Monf. Hecquet*, must never be forgotten; and it is evident from their Writings, that they seemed

to be proud of *that Name*, and took all Occasions to do Justice to the Merit of their *Friend*.

This may lead us into some Part of his private CHARACTER, of which there are too many Witnesses living to make us say any Thing but strict Truth.

In the Business of his Profession he was always ready to serve every one to the utmost of his Power, and even to contribute to their Health at the Danger of his own. He was a Man of too good Sense to be a Humourist in Physic, or refuse Attendance out of Pique, or Prejudice, or Affectation: He understood the Value of Life too well to sacrifice it to Caprice and Humour. There is one Thing more remarkable of him; That he was not at all concern'd about Fees, and frighted from his Duty by the Sight of Poverty in his Patient, nay, he went with greater Cheerfulness to those from whom he could expect nothing but good Will, than to Persons of the highest Condition. Besides, in Cases which seemed to require that Assistance, he not only gave away his Skill and Medicines, but extended his Generosity for the Provision of other Conveniences for the Sick, and left the Marks of his Charity, as well as of the Liberality of his Art, behind him. The Virtue of Charity was really so much his own, in the Use of it, that he contrived a most secret and decent Manner of conveying his Benevolence, and relieved many who knew not their Benefactor.

In short, he was one of the greatest and most useful Men in his Profession this Age has produced, of a free and universal Genius, a good Orator, Poet, and Philosopher. He was of a pleasant, engaging Humour.

mour. Life fate very easy upon him in all its Circumstances. He despised many, but hated none. He loved his Friends, and laughed at his Enemies. Thus he drew out Life to about sixty Years: And it was not long before he died, that he gave us that excellent Picture of himself in a Copy of Verses, which are at least equal, both in their Easiness, Simplicity, and Elegance of Thought and Stile, to any of CATULLUS, and far superior to any modern Composition of that Kind. They have been printed by Mr. PRIOR, who honour'd them with an Imitation; how near the Original, the Reader may judge.

Ad AMICOS.

DU M studeo fungi fallentis munere vitæ,
Adfectoque viam sedibus Elysiis,
 Arctoa florens Sophia, Samiusque superbus
Discipulis Animas morte carere cano.
 Has ego corporibus profugas ad Sidera mitto,
Sideraque ingressis otia blanda dico;
 Qualia conveniunt Divis, Quæ fata volebant
Vitæ faciles molliter ire vias,
 Vinaque Cælicolis media inter gaudia libo,
Et me quid majus suspicor esse viro.
 Sed fuerint nulli, forsan, quos spondeo, cæli,
Nullaque sint Ditis Numina, nulla Jovis;
 Fabula sit terris agitur quæ vita relictis,
Quique superstes, Homo, qui nihil esto Deus;

Attamen

*Attamen esse bilates, & inanes mittere curas
 Proderit, ac vitæ commoditate frui,
 Et festos agitasse dies, ævique fugacis
 Tempora perpetuis detinuisse joci.
 His me parentem præceptis occupet Orcus;
 Et mors seu Divum, seu nihil esse velit.
 Nam Sophia Ars illa est quæ fallere suaviter boras
 Admonet, atque Orci non timuisse minas.*

TO his FRIENDS.

STUDIOUS the busy Moments to deceive,
 That fleet between the Cradle and Grave,
 I credit what the *Græcian* Dictates say,
 And *Samian* Sounds o'er *Scotia's* Hills convey.
 When mortal Man resigns his transient Breath,
 The Body only I give o'er to Death:
 The Parts dissolv'd, and broken Frame I mourn,
 What came from Earth, I see to Earth return.
 The Immaterial Part, th' *Ethereal* Soul,
 Nor can Change vanquish, nor can Death controul.
 Glad I release it from its Partner's Cares,
 And bid good Angels waft it to the Stars.
 Then in the flowing Bowl I drown those Sighs,
 Which, spite of Wisdom, from our Weakness rise;
The

The Draught to the Dead's Memory I commend,
 And offer to the now Immortal Friend.
 But if oppos'd to what my Thoughts approve,
 Nor *Pluto's* Rage there be, nor Pow'r of *Jove*;
 On its dark Side, if thou the Prospect take,
 Grant all forgot beyond black *Lethe's* Lake:
 In total Death suppose the Mortal lie,
 No new hereafter, nor a future Sky:
 Yet bear thy Lot content, yet cease to grieve;
 Why, e're Death comes, dost thou forbear to live?
 The little Time thou hast 'twixt Instant now
 And Death's Approach, is all the Gods allow;
 And of this Little hast thou ought to spare
 To sad Reflection, and corroding Care?
 The Moments past, if thou art wise, retrieve,
 With pleasant Mem'ry of the Bliss they gave.
 The present Hours in present Mirth employ,
 And bribe the future with the Hopes of Joy.
 The Future, few or more, howe'er they be,
 Were destin'd erst, nor can by Fate's Decree
 Be now cut off, betwixt the Grave and Thee.

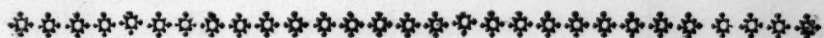
Thus ends Dr. SEWEL'S ACCOUNT of Dr. PITCAIRN, who (as Dr. CHEYNE acknowledges) was his great Master, and generous Friend; which is the chief Reason of our inserting it; concluding with a LIST of the PIECES contain'd in his WORKS.

A LIST of Dr. PITCAIRN'S WRITINGS.

- I. **A**N Oration on the Excellency of the Art of Physic. II. The Theory of the Distempers of the Eye. III. A Dissertation upon the Circulation of the Blood thro' the minutest Vessels of the Body. IV. A Dissertation of the Causes of the different Quantity that the Blood flows with thro' the Lungs of living Creatures and Embryo's. V. A Dissertation upon the Motion which reduces the Aliment in the Stomach to a Form proper for the Supply of the Blood. VI. A Solution of the Problem concerning Inventors. VII. A Dissertation upon the Circulation of the Blood in born Animals and Embryo's. VIII. A Dissertation concerning the Cure of Fevers by Evacuation. IX. A short Dissertation concerning the Effects of *Acids* and *Alkalies* in the Cure of Distempers. X. Some Observations concerning Womens Monthly Courses. XI. Of the Increase of the Quantity of the Blood in the natural State, and the Proportion of the Increase. XII. Concerning the Ingress of the Distemper, commonly call'd, The *Lues Venerea*. XIII. Concerning the Small-Pox. XIV. For the *Arthritidis*, or Gout. XV. Of the Division of Distempers. XVI. The Method of curing the Small-Pox, written in the Year 1714, for the Use of the Noble and Honourable Family of *March*.

As a proper Sequel to the above, we think we cannot do better than to give some EXTRACTS from CORNARO himself, an Author (as we have seen) in so much Esteem with Dr. CHEYNE; and as their Sentiments and Method of Life, were founded upon the same Principles, and equally calculated for the Benefit of Mankind in general, so we hope they may prove no less useful and beneficial to our Readers in particular.

Some



*Some EXTRACTS from LEWIS CORNARO,
a Noble Venetian, concerning the Preservation
of Health.*

W Hereas several Persons, whose weak Constitution required great Care in the Management of it, have been well satisfied with what I have written concerning Sobriety, the Experience which they have had of the Usefulness of my Counsels, and the Acknowledgments which they have made thereof; encourage me to take up my Pen again, that I may convince those, who meet with no Inconvenience from Intemperance, that they are in the wrong in relying so much on the Strength of their Constitution.

Let it be ever so well compos'd, yet it holds not good but to such an Age. These Persons seldom arrive to Sixty, but they decay all of a sudden, and perceive themselves loaded with a Complication of Distempers. Some are Gouty, Dropsical, and Rheumatical: Others are subject to Cholicks, the Stone and Piles; lastly, to abundance of Distempers, which would probably never have happen'd to them, if they had been so wise as to have taken Care of themselves in their Youth. If they die infirm at Fourscore Years of Age, they might have lived in Health to an Hundred, and so have run out the Term of Life, which Nature has left open to all Men.

It is to be supposed that this common Parent wishes that all her Children might live at least a Century; and since some among them have lived to a longer Date, why should not others have a Right of expecting the same Advantage?

I do not disagree, but that we are subject to the Stars which were predominant at our Birth. Their good or bad Aspects, enfeeble or strengthen the Springs of our Life; but Man being endued with Judgment and Reason, ought to repair by his prudent Conduct, the Harm which his Planet may have done him; he may prolong his Days by the Means of a sober Life, to as long a Period, as if he had been born Strong and Lusty. Prudence prevents and corrects the Malignity of the Planets; they give us certain Inclinations, they carry us out to certain Passions; but they lay no Violence upon us, we may resist 'em, and in this Sense a wise Man is above the Stars.

I was born very Cholerick and Hasty; I flew out into Passion for the least Trifle; I huffed all Mankind, and was so intolerable, that a great many Persons of Repute avoided my Company. I apprehended the Injury which I did my self; I knew that Anger is a real Frenzy; that it disturbs our Judgment, that it transports us beyond our selves, and that the Difference between a passionate and a mad Man, is only this, that the latter has lost his Reason for ever, and the former is only deprived of it by Fits. A sober Life cured me of this Frenzy; by its Assistance I became so moderate, and so much Master of my Passion, that no Body could perceive that it was born with me.

A Man may likewise with Reason, and a regular Life, correct a bad Constitution; and notwithstanding the Tenderness thereof, may live a long Time in good Health. I should never have seen Forty Years, had I followed all my Inclinations, and yet I am in the Eighty Sixth Year of my Age. If the long and dangerous Distempers which I had in my Youth, had not consumed a great deal of the Radical Moisture, the Loss of which is irreparable, I might have promis'd

promis'd my self to have liv'd a compleat Century. But without flattering my self, I find it to be a great Matter to have arrived to Forty Six Years more than I ever expected, and that in my Old Age my Constitution is still so good, that not only my Teeth, my Voice, my Memory, and my Heart, are in as good a Condition, as ever they were in the briskest Days of my Youth; but likewise my Judgment has lost nothing of its Clearness and Force.

I am of the Opinion, that this proceeds from the Abridgment I make of my Food, proportionably to my growing into Years. Experience, which tells us, that Infants have a greater Appetite, and are more often hungry, than grown Men, ought likewise to teach us, that in Old Age we have less need of Nourishment, than in the Beginning of Life. A Man who is very old, can hardly eat, because he can scarce digest what he eats; a little serves his Turn, and the Yolk of an Egg is a good Meal to him. I shall be satisfied therewith to the End of my Days, hoping, by this Conduct, neither to dye with Violence, nor with Pain, not questioning but that they who will imitate me, will meet with as easy an Exit, since we are all of the same *Species*, and made up of the same Materials.

Since nothing then is more advantageous for a Man upon Earth, than to live long; he is obliged to preserve his Health as far as possible, and this he cannot do without Sobriety. 'Tis true, indeed, that there are several who eat and drink plentifully, and yet live to an Hundred Years of Age. 'Tis by their Example that others flatter themselves with the Hopes of attaining to the same Age, without any Occasion of laying a Restraint upon themselves. But they are in the wrong upon these two Accounts: First, because there is hardly one in a Thousand, that has so strong

a Constitution. Secondly, because such Men do generally end their Lives by such Distempers, as put them into great Agonies by dying, which would never happen to those that have the same Government of themselves that I have. A Man runs the Risque of not attaining to Fifty Years of Age, for not daring to undertake a regular Course of Life; which is no impossible Thing, since 'tis what I, and several others, have practised, and do practise. And a Man becomes insensibly a Murderer of himself; because he cannot be persuaded, that notwithstanding the false Charms of a voluptuous Life, a wise Man ought not to look upon it as any Hardship, to put in Practice what his Reason advises him.

Reason, if we hearken to it, will tell us, that a good Regimen is necessary for the prolonging of our Days; and that it consists in Two Things: First, in taking Care of the Quality; and, Secondly, of the Quantity; so as to eat and drink nothing that offends the Stomach, nor any more than what we can easily digest. Our Experience ought to be our Guide in these Two Principles, when we are arriv'd to Forty, Fifty, or Threescore Years of Age. He who puts in Practice that Knowledge which he has of what is good for him, and goes on in a frugal way of Living, keeps the Humours in a just Temperature, and prevents them from being alter'd; tho' he suffer Heat and Cold, tho' he be fatigu'd, tho' his Sleep be broke; provided there be no Excess in any of them. This being so; what an Obligation does a Man lie under of living soberly? And ought he not to free himself from the Fears of sinking under the least Intemperature of the Air, and under the least Fatigue, which make us sick upon every slight Occasion?

'Tis true, indeed, the most sober may sometimes be indisposed, when they are unavoidably oblig'd to transgress

transgress the Rules which they have been used to observe: But then, they are certain, that their Indisposition will not last above Two or Three Days at most; nor can they fall into a Fever. Weariness and Faintness are easily remedied by Rest and good Diet. The Malignancy of the Stars cannot put the malignant Humours in a Ferment, in Bodies which have them not: Tho' Distempers which proceed from Intemperance, have an internal Cause, and may be dangerous; those which are deriv'd from the Influences of the Planets, affect us only externally, and cannot produce any great Disorders.

There are some who feed high, and maintain, that whatsoever they eat is so little Disturbance to them, that they cannot perceive in what Part of their Body their Stomach lies; but I aver, that they do not speak as they think; nor is it natural. 'Tis impossible, that any created Being should be of so perfect a Composition, as that neither Heat nor Cold, Dry nor Moist, should have any Influence over it; and that the Variety of Food which they make use of, of different Qualities, should be equally agreeable to them. Those Men cannot but acknowledge, that they are sometimes out of Order: If it is not owing to a sensible Indigestion, yet they are troubled with Head-achs, want of Sleep, and Fevers; of which they are cur'd by a Diet, and taking such Medicines as are proper for Evacuation. It is therefore certain, that their Distempers proceed from Repletion, or from their having eat or drank something which did not agree with their Stomachs.

Most old People excuse their high Feeding, by saying, that it is necessary for them to eat a great deal, to keep up their natural Heat, which diminishes proportionably as they grow in Years; and, to create an Appetite, 'tis requisite to find out proper Sauces, and
to

to eat whatever they have a Fancy for; and that without thus humouring their Palates, they should be soon in their Graves. To this I reply, That Nature, for the Preservation of a Man in Years, has so compos'd him, that he may live with a little Food; that his Stomach cannot digest a great Quantity; and that he has no need of being afraid of dying for want of eating, since when he is sick, he is forc'd to have Recourse to a regular Sort of Diet, which is the first and main Thing prescrib'd him by his Physicians. Lastly, That if this Remedy is of such Efficacy, as to snatch us out of the Arms of Death, 'tis a Mistake to suppose, that a Man may not, by eating a little more than he does when he is sick, live a long Time without ever being sick.

Others had rather be disturb'd Twice or Thrice a Year with the Gout, the *Sciatica*, and other Epidemical Distempers, than to be always put to the Torment and Mortification of laying a Restraint upon their Appetites; being sure, that when they are indisposed, a regular Diet will be an infallible Remedy and Cure. But let them be inform'd by me, that as they grow up in Years, their natural Heat abates: That a regular Diet, despis'd as a Precaution, and only look'd upon as Phsyic, cannot always have the same Effect nor Force to draw off the Crudities, and repair the Disorders, which are caused by Repletion; and, lastly, that they run the Hazard of being cheated, by their Hope and their Intemperance.

Others say, that it is more eligible to feed high, and enjoy themselves, tho' a Man lives the less while. It is no surprizing Matter, that Fools and Madmen should contemn and despise Life; the World would be no Loser, whenever they go out of it: But 'tis a considerable Loss, when wise, virtuous, and holy Men drop into the Grave. If one of them were

a Bishop, he might have been an Archbishop, in growing older: If he were in some considerable Post in the State, he might have arrived to the highest: If he were learned, or excelled in any Art, he would have been more excellent, and done more Honour to his Country and himself.

Others there are, who perceiving themselves to grow old, tho' their Stomach becomes less capable of digesting well every day than other, yet will not, on that Account, abate any Thing of their Diet. They only abridge themselves of the Number of their Meals; and because they find two or three times a day is troublesome, they think their Health is sufficiently provided for, by making only one Meal; that so the time between one Repast and another, may (as they say) facilitate the Digestion of those Aliments, which they might have taken at twice: For this Reason, they eat at this one Meal so much, that their Stomach is overcharg'd, and out of Order, and converts the Superfluities of its Nourishment into bad Humours, which engender Diseases and Death. I never knew a Man that liv'd long by this Conduct. These Men would doubtless have prolong'd their Days, had they abridg'd the Quantity of their ordinary Food, proportionably as they grew in Years, and had eaten a great deal less, and a little oftner.

Some again are of Opinion, That Sobriety may indeed preserve a Man in Health, but does not prolong his Life: To this we say, That there have been Persons in past Ages, who have prolong'd their Lives by this Means; and some there are at present, who still do: It shortens not our Days, as the Infirmities contracted by Repletion do. A Man of an ordinary Reach may perceive, that, if he desires to live long, it is better to be well than sick; and that, consequently,

Temperance contributes more to a long Life, than an excessive high Feeding.

Whatsoever the Sensualists may say, Temperance is of infinite Benefit to Mankind: To it he owes his Preservation: It banishes from his Mind the dismal Apprehension of dying: 'Tis by its Means that he becomes wise, and arrives to an Age, wherein Reason and Experience furnish him with Assistance, to free himself from the Tyranny of his Passions, which have lorded it over him for almost the whole Course of his Life.

O happy State of Life! which, besides other Blessings with which thou favourest an Old Man, dost preserve his Stomach in so perfect a Tone, as to make him relish a Piece of dry Bread, better than the Voluptuous do all their dainty Morfels, and best season'd Dishes. The Appetite which thou gavest us for Bread, is just and reasonable; since 'tis the most proper Food for Mankind, when attended with a Desire of Eating. A sober Life is never without such an Appetite. So that by eating a little, my Stomach is often craving after the Manna; which I sometimes relish with so much Pleasure, that I should think I trespass upon the Duty of Temperance, did I not know that one must eat it to support Life; and that one cannot make use of a plainer, and a more natural Diet.

My Spirits are not injur'd by what I eat; they are only reviv'd and supported by it. I always find myself in an even Temper, always chearful; and more so after, than before Meals. I use myself, presently upon rising from Table, to write or study, and never find, that this Application of Mind, after Eating, is prejudicial to me: For I am equally capable at all Times of doing it, and never perceive myself drowsy, as a great many People do. The Reason of this is, because the little I eat is not sufficient to send up the

the Fumes from the Stomach to the Head, which fill the Brain, and render it incapable of performing its Functions.

What I eat, is as follows; *viz.* Bread, Soop, new-laid Eggs, Veal, Kid, Mutton, Partridges, Pullets, and Pidgeons. Among the Sea-fish, I chuse *Goldenis*, and of the River-fish, the Pike. All these *Aliments* are proper for old Men; who, if they be *wise for themselves*, would be contented with these, and seek for no other.

A poor old Man, who has not wherewith to purchase all these, should be satisfied with Bread, Broth, and Eggs; but not to eat much of them at a Time; and so to regulate himself, with respect to the Quantity of his Diet, as that he may not die but by a meer Dissolution. For it is not to be supposed that a Stab, or the like, is the only violent Death; Fevers, and a great many other Distempers, of which one dies in Bed, are to be counted as such, being caused by those Humours, against which Nature would not struggle, if they were Natural.

I cannot understand how it comes to pass that so many, otherwise prudent and rational, cannot resolve upon laying a Restraint upon their insatiable Appetites, at Fifty or Threescore Years of Age, or at least when they begin to feel the Infirmities of old Age coming upon them. They might rid themselves of them by a strict Diet; but they become incurable, because they will not observe a *Regimen*. I do not wonder so much, that young People are so hardly brought to such a Resolution; they are not capable enough of reflecting, and their Judgment is not solid enough to resist the Charms of Sense: But at Fifty, a Man ought to be govern'd by his Reason, which would convince us, if we would hearken to it, that to gratify all our
1 2
Appetites,

Appetites, without any Rule or Measure, is the way to become infirm, and to die young. Nor does the Pleasure of Taste last long, it hardly begins, but 'tis gone and past; the more one eats, the more one may, and the Distempers which it brings along with it, last us to our Graves. Now should not a sober Man be very well satisfied, when he is at Table, upon the Assurance, that as often as he rises from it, what he eats will do him no Harm?

MAXIMS for the *prolonging* of LIFE.

'TIS not good to eat too much, or to fast too long, or to do any thing else that is preternatural.

Whoever eats or drinks too much, will be sick.

The Distempers of Repletion are cur'd by Abstinence.

Old Men can fast easily; Men of ripe Age can fast almost as much; but young Persons, and Children, that are brisk and lively, can hardly fast at all.

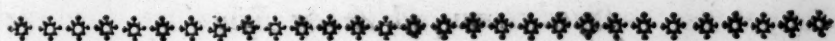
Growing Persons have a great deal of Natural Heat, which requires a great deal of Nourishment, else the Body will pine away: But Old Men, who have but little Natural Heat, require but little Food, and too much overcharges them.

It must be examin'd, what Sort of Persons ought to feed once or twice a Day, more or less; Allowance being always made to the Age of the Person, to the Season of the Year, to the Place where one lives, and to Custom.

The more you feed foul Bodies, the more you hurt yourselves.

N. B. *For the ensuing* EXTRACT, (*which we hope will be no disagreeable Amusement to the Reader*) we think ourselves obliged to inform him, that we are beholden to the Gentleman's Magazine for May, 1743.

An



An uncommon *Method* of *prolonging* human *Life* to 115 Years, by *Means* of the *Breath* of young *Women*; extracted from the following curious *Piece*, lately publish'd at *Coblentz*, viz.

HERMIPPUS REDIVIVUS, *five Exercitatio Physico-Medica curiosa, de Methodo rara ad cxv Annos propagandæ Senectutis per Anbelitum Puellarum, ex veteri Monumento Romano, deprompta, nunc Artis Medicæ fundamentis stabilita, & rationibus atque Exemplis, necnon singulari Chymicæ Philosophicæ paradoxo illustrata & confirmata. Autore JO. HENR. COHAUSEN, M. D.*
i. e.

‘ HERMIPPUS REVIVED, or a curious Physico Medical Dissertation, on an uncommon Method of prolonging human Life to 115 Years, by means of the Breath of young Women; copied from an ancient Roman Monument, now established on a Physical Basis by Arguments and Examples, and illustrated and confirmed by a very singular Paradox in Chymical Philosophy. By Dr. Cohausen of Coblentz.’

THIS Piece is founded on the Roman Inscription by *Thomas Reinesius*.

*Æsculapio & Sanitati
L. Colodius Hermippus
Qui vixit Annos cxv. Dies v.
Puellarum Anbelitu*

Quod

13

*Quod etiam post Artem Ejus
Non parum mirantur Physici.
Jam posteri sic vitam ducite.*

Human Breath, says M. Cohausen, is no other than Air expressed by the Lungs, and, consequently, saturated with Particles from the Blood of the Person discharging it. As a Person labouring under an infectious Disease may communicate it by his Breath; so the pure Breath, and insensible Transpiration, of a healthy young Girl, may contribute to rouse the sluggish Motion of an old Man's Blood, and give it a brisk and strong Circulation. There are various Examples of the great Power of Air and Odours, in nourishing human Bodies, and at least, in supporting and maintaining the Lamp of Life, when almost extinguished. And he shews, from natural Reason, that the human Breath may bring People out of a Swoon.

Having laid down these Principles, he states his Hypothesis thus in the Platonick Style; When *Thysbe* emits her Breath, she throws off, with that Air, certain Spirits or Vapours from her Blood. *Hermippus* respiring them, they easily mix with his Blood. Thus the Vapour excited by the vital Heat of *Thysbe*, passes thro' the *Æther* into the Lungs and Blood of *Hermippus*; without a Metaphor we may say, that the Spirits of *Thysbe* warm the Heart of the old Man. For these Spirits being vigorous, full of Life and Vivacity, they must naturally re-animate the half-frozen Blood of *Hermippus*. We may even go so far as to say, that with his own he enjoys a borrow'd Life; and therefore we need not wonder, that he should last twice as long as other Men.

The Condition of Life, therefore, which is most capable of furnishing such a constant Supply of young and wholsom Breaths, must be very eligible. Our Doctor suggests that of a Director of a College of young Women, or, in other Words, a Confessor of youthful

youthful Nuns; and in support of this Notion, he remarks, that such as have had the Education of young People, have frequently reach'd a very advanc'd Age.

The Sophist *Gorgias* lived to be 108, the Sophist *Protagoras* to 90, the celebrated Philosopher and Rhetorician, *Isocrates*, to 98, the Grammarian *Euphranor* taught at upwards of 100, and *Orbilius*, who was famous for his ill Nature, lived a Century. To these he adds *Lewis Cornaro*, a Nobleman of *Venice*, who had been always infirm to his 35th Year, and then abandoning Medicines, prolong'd his Life to 90 by Dint of a wise Regimen. Amongst other Particulars he tells us this; That he bred up 11 of his Nephews, all Sons of the same Father and Mother, and all stout healthy Youths; that with these, after he return'd from the Senate, he us'd to play and dance. He adds, that little Children made always a Part of his Amusements, and that he look'd upon them, till they were upwards of Five Years old, as so many little Players, to whom he owed the greatest Pleasure he enjoyed in the latter Part of his Life, and, which is more to our Purpose, the Preservation of his Health.

In the Maidens, which he would have bred up under his *Hermippus*, the Doctor requires that they should be all young, innocent, chaste, healthy, and have sweet Breaths. Such, he supposes, was *Abisbag* the Shunamite, whom the Physicians recommended to King *David* to warm his Blood, by lying with him in the Night, and serving him in the Day. He likewise supposes, that the innocent Pastimes, the chaste Careffes, the humourous Frolicks of these young People, should rejoice and revive the Spirits of the old Man; who, he takes it for granted, must be of a gentle, chearful Disposition, and equally ready to indulge, and even to share in their Pleasures.

F I N I S.

14

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